

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

---

---

*“The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing toward the accomplishment of the temporal advancement of the kingdom of God.”—JOSEPH F. SMITH.*

---

---

No. 22, Vol. 93

Thursday, May 28, 1931

Price One Penny

---

---

THE WORLD'S NEED OF TRUTH

ELDER GEORGE F. RICHARDS

OF THE COUNCIL OF THE TWELVE

WHAT I have in mind to speak upon this afternoon is more or less of a comparison between the condition of the religious world outside of the Church of Jesus Christ of Latter-day Saints, and that within the Church, that we who have embraced the Gospel of the latter days may be comforted in our religion; that others who are seeking for light and truth may be able to see the difference between the true and real religion of the Lord Jesus Christ, and that which is the guide for the sectarian world.

In speaking as I do, I desire to show due deference and consideration to the feelings and faith of those who are not members of the Church to which we, as Latter-day Saints, belong. My grandparents, great-grandparents, and other ancestors for generations back were members of other churches. I have no reason to believe otherwise than that they were sincere, and that they will be rewarded for all the good that they did, and for living their religion as they understood it. We have the satisfaction of knowing that all such people will have the opportunity, after this life, of hearing the Gospel in its plainness, to their understanding, and of receiving vicariously the ordinances necessary for man's salvation.

While we say that this is the only way, the straight gate and the narrow way that lead to everlasting life, it does not mean that others, who are not members of this Church in life, will not

find salvation and eternal life. God, our Father, who is just, has made provision for all to hear and obey the Gospel. The scriptures tell us that until the law, sin was in the world, but sin is not imputed where there is no law. Where there is no law there is no judgment, and where there is no judgment there is no condemnation. So that all will have the privilege of entering in, but they must enter at the straight gate. Those who have not the opportunity here will have the opportunity hereafter, and if they accept of the Gospel in the spirit, they will enjoy the blessings to the full.

“For for this cause was the gospel preached also to them that are dead,” said the Apostle Peter, “that they might be judged according to men in the flesh, but live according to God in the spirit.”

#### SINCERITY PROVED

The Latter-day Saints have been preaching this Gospel of the kingdom in the various nations of the earth for more than a century, and they are continuing the good work at a cost, in time and money, to the Church and the membership of the Church, of about £600,000 per annum. This shows the sincerity of this people. The very fact that we are making such an effort in the preaching of the Gospel, at such great cost, represents our belief and understanding that those who are not of this Church are in need of the Gospel as we have received it. That means that they are without it.

The time was to come, in the last days, when darkness would cover the face of the earth as the waters cover the mighty deep, and gross darkness should cover the minds of the people. That time is at hand, and has been for a long, long time. The people of the world are in need of the Gospel in its purity, as it has been restored to us in these last days.

#### CHOSEN SPIRITS RESERVED FOR GREAT WORK

Let us go back and relate a circumstance that is recorded in the Pearl of Great Price, where the Lord is speaking to His servant Abraham, who had the veil removed from his eyes so that he was able to see the spirits of men. The Lord showed him certain ones whom He said were His noble ones, whom He had chosen to be His rulers, and said He: “Abraham, thou art one of them; thou wast chosen before thou wast born.”

So that the spirits of great men, reserved to be rulers for the Lord, were such as Abraham. Abraham ruled, not as a king or a president, but as a prophet of God, in righteousness, representing the Lord; so the word “ruler,” as herein used, I understand will apply to those whom the Lord had reserved.

It is only reasonable to believe, where we are not fully told by the Lord, that in each dispensation at the head of which was a

prophet of God, that he was one of that number of noble ones. And in this, the dispensation of the fulness of times, it is only reasonable to believe that of all those noble spirits, one of the noblest of them all would be reserved to represent the Lord in the world in this dispensation, when the Gospel was to be restored in its fulness, the Church of Christ be established, the Gospel be preached, the dead be redeemed, and all things necessary be done, in preparation for the coming of our Lord to reign in the Millennium upon the earth, as Lord of lords, and King of kings!

So we believe that Joseph Smith was raised up, of good parentage, that his parentage was provided for him; that he was in favorable environment. The Lord took him in hand when he was quite young, inspiring his mind with the desire to know the truth, that he might follow the truth. So he was led to ask of the Lord, in obedience, we may say, to instructions given in James, of the New Testament, that if any man lacked wisdom he should ask of God, "who giveth to all men liberally, and upbraideth not, and it shall be given him."

#### JOSEPH'S FIRST VISION

Joseph went, by himself, some distance from his father's home, into a grove of trees, and there knelt and prayed to the Lord, that he might have light to know which of all the denominations thereabouts he should join. As he knelt in prayer, he was seized upon by an evil power that racked his brain, and seemed as if it were going to destroy him; but when he persisted in prayer for relief, there appeared a light from heaven. Although this was a beautiful spring morning in the year 1820, with the light of the sun shining brightly, this light seemed to surpass in brightness the light of the sun. Then appeared in that light two heavenly Personages, beautiful beyond all description, robed in white, and they stood above him in mid-air. The one, addressing him, introduced the other as His Son, and told Joseph to hear Him.

The Son asked Joseph what he desired, and his prayer was repeated; he wanted to know which of all the denominations he should join. He was told to join none of them, that they had all gone astray. That meant that there had been a falling away, which had been so fully predicted by the prophets who had gone before—in other words a universal apostacy from the true church of the Master.

You remember that this boy was not yet fifteen years of age. He came forth with this story, thinking that everybody to whom it was told would accept of it. But he was very greatly disappointed.

I want to call your attention to this part of his story, that when he started to pray an evil power seized upon him. A boy fourteen years of age would hardly think of concocting a story of that kind, bringing in the evil power. But with us it is a

most reasonable thing to believe that it would be the case, inasmuch as the Lord had raised up this boy, and intended to educate him and prepare him for the ministry, and to be His representative here on the earth, that Satan, if he knew that fact, would do all in his power to destroy him and thwart the purposes of the Lord. Satan is and always has been an enemy to God and an enemy to man, and he desires to thwart God's purposes. The Lord's purposes are to save mankind with an exaltation in His kingdom, but it is Satan's purpose to drag him down to destruction, and prevent his obtaining salvation.

#### THE POWERS FOR GOOD AND FOR EVIL.

We must not deceive ourselves, brethren and sisters and friends, for there are two powers in the earth to-day, just as much as there ever have been, operating upon the minds of men and women; the power of God, through His Holy Spirit, to lead them in paths that make for peace, happiness and salvation; and the power of the adversary, who would lead them to destruction. We want to be guarded against the power of the evil one.

The Prophet Joseph Smith has told us and has left us his saying in writing, referring to two kinds of spirits, tabernacled spirits and non-tabernacled spirits; that the tabernacled spirits have power over non-tabernacled spirits, until they revolt against that which comes from God, or yield to the enticings of the evil one. It is then they lose that power, and Satan obtains power over them.

Now, in this great vision had by the boy Joseph, was revealed to the world that of which the world was most in need. It revealed to Joseph Smith, who was to be the prophet of the Lord, the thing that he was most in need of. The faith of all intelligent beings is centered in God, and in order to have a perfect, living, active, powerful faith, such as was needed by him who was to be the prophet and mouth-piece of God in the restoring of the everlasting Gospel, it was necessary that he should have a correct understanding of God, the Eternal Father, of His Son, Jesus Christ, and of the Holy Ghost. So the Father and the Son appeared to him—a very unusual thing, not only in this dispensation, but in all dispensations, that the Father and the Son together should appear.

If the world had accepted of this wonderful manifestation of God, they would not have been in the darkness they are in to-day. The very fact that we are preaching the Gospel is a declaration to the world that we do not acknowledge their religion as being the religion of the Lord Jesus Christ, having in it the power of God to save. There is no getting around that. We would not be preaching the Gospel to them if we thought that their churches and their religions and creeds would save them. But we know that the Church of Jesus Christ of Latter-day Saints, of which we are



members, is the true church of the Master, in which is the power of God manifest, from the days of its organization up to the present time, and that is more than they can say of their churches.

Now, for example—and I want to give you evidence from their own mouths, leaders in religion who I suppose have authority to speak for the churches and for their people. Here is something from the Rev. E. W. Hunt, of Boston. I suppose that what he has to say would apply to all the churches of America.

#### LACK OF POWER ADMITTED

At one of the sessions of the Baptist Young Peoples' Union of America, held in Kansas City, Missouri, July 5th, 1914, the Rev. E. W. Hunt, of Boston, made the following statement :

The problem of the church to-day is the problem of power. The question of the church is, what has become of the power of God in the churches? The thing lacking is the power of God to build up and equip them.

This is a frank acknowledgment of the lack of that power which saves. I think we could justly conclude, taking his statement to be true, that a church wherein there is not the power of God known, felt and manifested, there is not the power to save.

But now, here comes another gentleman from across the waters. I suppose he is prepared to speak for the churches of the old world.

The Bishop of Liverpool performed the consecration ceremony at the Holy Trinity church, Southport, yesterday. In his sermon he said one of the great needs of the Christian churches was power.

They were living in an age of great material power. They had covered the land with new and restored churches. They had spent large sums of money on colleges and ecclesiastical buildings. They had improved and enriched their services. They had planted new missions in foreign lands, and their settlements in all the great towns. Religion to-day was wearing silver slippers and moving in high places. And yet he ventured to think there was a strange want of power about the church of God, not only in their branch, but about every other branch. The church at present seemed almost overmatched by the power darkness. Sometimes it seemed as if the darkness was gaining on the light. What was the cause of the strange paralysis that had befallen the church? (Admitting that a paralysis had befallen the church.) He believed that the church needed to-day a re-discovery of God. He believed the church was weak to-day because God was so distant, so unreal, so dimly seen.

Now, what is this belief they have in God, that makes Him so distant, so unreal and so dimly seen? It is expressed in the first article of religion in the English prayer book, which reads as follows :

There is one living and true God everlasting, without body, parts or passions; of infinite power, wisdom and goodness, the Maker of all things, visible and invisible. And in the unity of this godhead there

are three personages of one substance, power and eternity—the Father, the Son, and the Holy Ghost.

Now, if you can comprehend what kind of a God this is, so as to bring Him near and real to you, then perhaps that might be expected of other good Christian people. But how can you?

The Trinity, the Father, the Son and the Holy Ghost, one in substance, three in person, and having no body, no parts, no passions! I rather think that this is a form of idolatry, putting up for themselves a god that does not exist. Think it over, and compare it with the truth, the God of Abraham, Isaac and Jacob, whom the Latter-day Saints worship; that God who appeared to Joseph Smith, and His Son Jesus Christ with Him, a personage having a body of flesh and bones and spirit, as tangible as man's body. And the Son is the same. The Holy Spirit, or Holy Ghost, is a personage of spirit, not being tabernacled with a fleshly body.

#### THE GODHEAD

These three constitute the Godhead, separate, independent and apart, yet one in thought and in purpose, looking to the salvation of the children of men, and making provision for it. This God whom we worship is an immortal, exalted, glorified Being, a God of love, a God of mercy, a God of truth, a God of power, as also His Son, Jesus Christ, who is not only the Son of God, the first-born of the Father in the spirit and the Only Begotten of the Father in the flesh, but He is the Creator of all things, under the direction of the Father. All things were made by Him, and without Him there was not anything made that was made. In Him was life, and the life was the light of men. The light shineth in the darkness, and the darkness comprehendeth it not.

He is also the Saviour and Redeemer of mankind. We offer our prayers to Elohim, God the Eternal Father, the Creator of all things. We offer our petitions in the name of the Son, for His is the only name under heaven by which mankind can be saved, and a faith and acceptance of Him, and His atonement wrought out, is an absolute condition, and necessary for the salvation of the children of men.

We begin to understand now about these personages. We believe that we are born sons and daughters of God, in His image, male and female, in the spirit. The scriptures teach it, and that means that we are all sons and daughters of God. We believe in the fatherhood of God and in the brotherhood of man, in this way, that we are all born of our Eternal Father in the spirit. That brings us nearer to Him, by kinship and relation. It is said that blood is thicker than water.

With an understanding and a faith in a God of this kind, we are able to exercise ourselves in faithfulness, in righteousness, in service to God and fellow men, as men and women who have not

this correct understanding of the Father and of the Son and of the Holy Ghost could not possibly do.

In this Church, we would not like to say there is a want of the power of God. It would be rejecting or failing to acknowledge the blessings of the Lord unto us, because He has given to us, as individuals, a testimony of the truth of this work, and the gifts of the Spirit of God are manifest among us, showing forth His power in the Church to-day, and from the inception of this work. The work itself is evidence of the power of God that has been with its leaders and with the people, for it has become already a marvelous work and a wonder.

A few years ago, Dr. Spaulding, of the Episcopal church in Utah, in conversation with one of our stake presidents, said: "There are some features of your Church that I admire, and we would like, if we could, to adopt them in our own church." When asked "What are they?" Mr. Spaulding referred to our system of doing missionary work, by which the Church authorities call upon the people in every walk of life, and the people respond to the call and leave home and loved ones, their business or profession, and without receiving special training for the ministry, go abroad and labour at their own expense for a term of months or years, until released by those in authority.

They could not do that in their churches, said Mr. Spaulding. Now we ask, why could they not do it? There is a lack of the power of God in their churches, just as has been admitted here by the Rev. E. W. Hunt, and also the Bishop of Liverpool.

#### FAITH NECESSARY

On one occasion, while the Saviour was here upon the earth, He said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself"—in other words, "whether this gospel which I preach is man-made, or whether it is of God."

"He that doeth the will of the Father," that was the gist of the thing. He came to do the will of the Father, and to teach the Father's will. He taught the same doctrines that are taught in the Church of Jesus Christ of Latter-day Saints to-day. He taught that without faith it is impossible to please God. Consequently, faith in God becomes a condition necessary to salvation.

Christ taught, also, repentance: "Except ye repent, ye shall all likewise perish," showing that repentance from sin, which means a godly sorrow of heart for sins committed, and a resolute determination to sin no more, and to right the wrongs which we have done, so far as lies in our power, are absolute necessities in the attaining of salvation.

*(Continued on page 345)*

THURSDAY, MAY 28, 1931

---

---

EDITORIAL

I SEE!

MY neighbour was born blind. Sadness filled his heart. As his brethren made vain attempts to describe the wonder and the beauty of earth and her adornments, he mourned to think that he could not experience the same joy. He learned of a famed surgeon who had operated upon and given sight to scores of blind. With implicit trust, he too sought out the surgeon.

The operation was successful. As the light burst upon his enlivened eyes, he was dazzled—the brilliance of everything confused him; he was speechless. The beauty of birds, trees and flowers, of sky, of sunlit hills and vales at first overwhelmed him, but later filled and thrilled his very soul. His heavy heart was lightened; his troubled mind was soothed. His rejoicing, only he could feel. With all his might, he exclaimed, "Before, I only existed; now I *live*!" For weeks, his nights were sleepless, so anxious was he to see the glories of the coming dawn and day.

I was blind—not physically, but spiritually. I longed to see, that I too might enjoy life as did others. I was told that should I pray to God, sight would be given to me as it had been given to myriads of others. On bended knee, with faith I never before exercised, I poured out my soul's desire to my Creator.

Suddenly, the blindness left; my eyes were verily opened! Before me was a picture I never dreamed existed, the beauty and grandeur of which I cannot describe. Confusion at first filled my eyes, for I eagerly sought to see all at once, so great was my excitement.

As the excitement left, the objects of the picture took definite shape and form before me, increasing my ecstasy and amazement a thousandfold, so marvelous was their appearance. I was thrilled to the very core. My soul and heart were filled. So great was my joy, that I thanked my Heavenly Father for His grace, and cried out, "I now *live*; before, I only existed!"

The picture is still before my spiritual eyes. Each day, I scrutinize it again and again, more carefully than ever before. Each day, as the details reveal themselves, it seems more glorious.

WILLIAM D. CALLISTER

---

IT IS HARDER to be thankful for that which we have always possessed than for that which God sends us in the hour of our need.—LLOYD O. IVIE.



## THE WORLD'S NEED OF TRUTH

*(Concluded from page 343)*

Then, as Jesus told Nicodemus, we must be born of the water and of the spirit, buried in the water, as He was buried by John in the waters of Jordan, coming forth from the watery grave—representing the burial and the resurrection to a newness of life; and then receive the Holy Ghost, as He received it, only in His case, the Holy Ghost rested upon Him as a dove, and a voice from above, that of the Father saying: "This is my beloved Son, in whom I am well pleased," while we receive it by the laying on of hands, which was the order established in the Church in His day. Those who are thus baptized, after faith and repentance, and are confirmed to membership in the Church, and have the Holy Ghost conferred upon them by those having authority, receive the witness and the testimony that the course they have taken is approved of God.

## A TESTIMONY GIVEN

As we accept the Gospel and live by its teachings, we receive over and over again the witness of the Holy Ghost, that we do know our course is right, and we do know by that power when we take a course that is not right.

This power which is in the Church enables its faithful members to testify that they do know that this work in which they are engaged is true, and therefore they know that those who are the leaders of this Church are accepted by the Lord, and duly authorized. Therefore, when they call upon us to go upon missions, or to render any service in this Church, we recognize it as a call from God which we would not dare to refuse.

We have had confidence in those men who are placed at our head as general authorities of the Church, as stake presidents, as bishops, those who are the leaders of the people, that they will not ask us to do anything that is not right, anything that is unreasonable; but when they may ask us to make sacrifices we accept, for we have accepted this Gospel as one of sacrifice and self-abnegation, from beginning to end.

We expect to do these things, but we have the assurance that in the end, if we meet these obligations, all will be well with us. We will obtain eternal rest in our Father's kingdom, and that we know is the purpose of our coming here upon the earth.

Not only in this way do we see and know the power of God that is in this Church, but the same power is seen in the building of temples and maintaining them, which is done at enormous expense; also in the time and money expended by the people in obtaining genealogy of their dead kindred, and the time and money expended in going into the temples and performing this vicarious work for them, realizing as we do, clearly and under-

standingly, that every ordinance that is necessary for the salvation of the living, is equally necessary for the dead.

Strangers, seeing the stream of people from early morning till late at night, going into and returning from the Salt Lake Temple, wonder what it all means, and wonder what power can move them to do such things. It is the power of God and the testimony and knowledge they have of the truth of this work which we are engaged in, and the love they have for mankind, for their kindred and others who are dead.

When we preach the Gospel abroad, we are not sent to our kindred alone. We are sent to all mankind, because we are all of one kindred in the spirit. It is a wonderful manifestation of love that we will leave our homes and all that is dear to us, to go out into the world with the desire that we may bring one or two, or a few honest souls to an understanding of the truth, to obedience to the Gospel, that perchance they in turn may take upon themselves the labour and the responsibility of preaching the Gospel and carrying on the great work to the honour and glory of God our Father.

#### EVIDENCES OF GOD'S POWER

Hundreds and thousands of men and women are engaged in the home ministry. They are labouring for the saving of souls. That is the noblest work in which men or women, or even the Gods can be engaged. All our Father in heaven and His Son Jesus Christ have done, of which we have any account, is looking to this one end and purpose. Everything else is but a means to that end. For that purpose, the Gospel is instituted; the Church is established; the Priesthood is restored; the quorums are organized; and the auxiliary associations are established.

All this work is evidence of the power of God. The accomplishments of these men and women, and their activities, are evidences of this testimony of the Lord which they have. This is the result of having faith, understanding, a testimony of God, that He is real, that He is not distant, that He is not dimly seen. "Turn unto me and I will turn unto you." Those who turn unto Him, with single heart and purpose, receive light from heaven to guide them, that they may find the way of eternal life.

If ministers of religion in the world can be so mistaken in regard to God, the Father, and Jesus Christ, our Saviour, their personality, their attributes, the real relationship we sustain to them, is it to be wondered at that they would go astray in regard to doctrines and ordinances of the Gospel? Is it strange, that they should lose the authority of God, and of the Holy Priesthood? They do not accept the doctrines of the Gospel in their plainness, their explanations of the truth pertaining to God and pertaining to the principles and ordinances of the Gospel.

I say this with understanding, and I have explained, I think,

sufficiently to show that this is true with regard to the Godhead, and so it is with regard to principles, doctrines and ordinances pertaining to man's salvation.

True scriptural doctrines taught and lived by the members of the Church is another strong evidence of the truth of this great work. We would think that having all that is written in the scriptures about God and His Son Jesus Christ, that men would not be led astray, intelligent men; that they would adhere to the truth. We have some who have, but they have not had power in the churches to move them to relieve themselves of the traditions of their fathers.

Take, for example, Henry Ward Beecher, regarded as one of the greatest preachers, I suppose, that the world has ever had. He was an educator of ministers, making ministers by lecturing in colleges to those who were studying for the ministry. Here is what he has to say, and it is recorded in his work entitled, *Lectures on Preaching*, page 129. I suppose you can find that in the public library and read it for yourselves. I have the book in my library, and would be glad to lend it to any one who wants to confirm what I am about to read. He says:

I am compelled to say that I must form an ideal of God through His Son. Jesus Christ is indispensable to me. My nature needs to fashion a thought of God, indeed something that shall nearly or remotely represent that which I know. I hold before my eyes a glorious form, therefore, but after all, the glory, whatever may be the nimbus of the effluence round about it, it is to me a glorified form of a glorified man, and I therefore fashion to myself, out of the spirit, that which has to be, as it were, a divine presence and a divine being, namely, a divine man.

That is what the Latter-day Saints believe.

The relationship which we sustain to one another, as taught by the scriptures, the fatherhood of God and the brotherhood of man, causes us to make sacrifices for others. Indeed, I may say that sacrifice for and service to others is one of the greatest and most potent manifestations of love.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

If we were to love the Lord our God with all of our heart, soul and mind, and our neighbour as ourselves, there is nothing that we would not do in serving God or our fellow men. That would be religion pure and undefiled before God.

We serve our fellow men in the preaching of the Gospel, in redeeming the dead, in the work of the home ministry. We ought to go about looking for opportunities to do good to others, living the Gospel ourselves for the sake of others.

The Saviour said to His disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He knew the proneness of mankind to judge one's religion by his actions—no question about that. There is that proneness to-day. However, it is not a just judgment in that our religion is a perfect religion, a perfect law of liberty, of peace, of righteousness. Emanating from a perfect God, it is perfect in every particular, but we are very imperfect mortal beings, striving to live a perfect law, and when people see in us that which is not commendable, we would advise them to remember, to be able to differentiate between man and principle, and lay not to the principles of the Gospel, our weaknesses, imperfections and wrongdoings.

Because man is prone to thus judge us, we should, as the Saviour admonished His disciples, be very careful and circumspect. Thus we may be preachers of righteousness by example and by precept. Though some of us may not be called of God to preach, there is opportunity all around us, by living a good life, and the lifting of our voices in kindness and in brotherly love, to bring men into the fold of the Master.

It is a matter of great satisfaction to me that this stake of Zion, Liberty Stake, President Hinckley at the head, as the president of this stake, the leader, directing the affairs of the stake, has been instrumental in bringing an average of more than a hundred people, right here within the boundaries of this stake, annually into this Church for a number of years. This is a great satisfaction to me. Of course it must be a greater satisfaction to President Hinckley and his associates. A wonderful work is being accomplished right here at home! There are souls yet to be saved, souls just as precious as those that are afar off in the islands of the sea and in the other nations of the earth. They are more easy to get at, and when they are converted, I believe that they stay converted.

May the Lord bless the people of this stake in their good work. May they go on untiringly and God's help attend them, until every soul not yet a member of the Church may be brought into the fold within the boundaries of their stake.

God help and bless them to this end and bless us all, to keep us in the faith, true unto the end, I earnestly pray, in the name of Jesus Christ. Amen.—An address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, April 19th, 1931.

---

### MAY, 1831

DURING MAY, 1831, Parley P. Pratt and other Elders, upon visiting some of the branches of the Church around Kirtland, Ohio, found false spiritual manifestations, such as visions and



supposedly revelations from God, which were entirely out of harmony with the teachings of the Gospel. They sought the advice of the Prophet Joseph Smith, who again enquired of the Lord. A revelation was given in answer (Section 50 of the Doctrine and Covenants), wherein the Lord tells the Elders how to differentiate between false and true spiritual manifestations, and how to overcome and cast out the false. This was a comfort and guide for the brethren, and helped materially in overcoming the evil influences.

Many families of Saints, in compliance with a former command from the Lord, began moving from the State of New York to Kirtland during this month, where they were to take up lands. However, problems arose in providing for, and in allotting property to these incoming Saints, which perplexed Bishop Edward Partridge. Again the advice of Joseph was sought, who in turn asked of the Lord. In reply, Section 51 of the Doctrine and Covenants was revealed, which contained the instruction necessary, and which stated that the vicinity of Kirtland would be only a temporary location.

---

## GUIDANCE

### ELDER WELDEN C. ROBERTS, SHEFFIELD DISTRICT

DURING the first and second tracting of Townmoor Avenue, Doncaster, Elders Rawlinson and Skousen were successful in so impressing a certain Mrs. Smith, that she attended a meeting at the Doncaster Branch. She became very interested in the Gospel message, and expressed her desire to attend in the future; but she did not make her appearance again.

Tracting was resumed for the third time in the same street. Mrs. Smith was also tracted, at which time she said that her husband was very prejudiced against the "Mormons" and forbade her attending their meetings. Tears came into her eyes as she expressed her convictions of the truths contained in the Church of Jesus Christ of Latter-day Saints.

Later on in the same day in our tracting, I came to a vacant house and was about to pass by it, when a "still small voice" said: "Knock at this door." An interior decorator answered the call, and after introducing myself, the Gospel message was presented in a friendly way. He at once showed interest, and asked several pertinent questions. The Book of Mormon was introduced to him, and he expressed his desire to obtain a copy of it. He gave me his address, and asked if I would be kind enough to make him a personal visit.

After finishing that particular street, I met my companion, Elder Skousen. I related the incident to him somewhat in detail.

After talking it over, we came to the surprising conclusion that my newly made friend must be no other than the husband of Mrs. Smith, the lady who had recently become interested in the Gospel.

Two weeks later, Elder Skousen and I made the Smith family a special visit and verified our assumption. Mrs. Smith was delighted to welcome us to her home. She purchased a copy of the Book of Mormon, and informed us that her husband was very desirous of attending our meetings.

Let them ask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the Comforter, whither they shall go. (Doctrine and Covenants 75: 27.)

---

### FROM THE MISSION FIELD

**Transfers:** The following missionaries have been transferred from and to the Districts specified: Elder Clyde B. Crow, Welsh to Birmingham, and Elder Alma B. Knapp, Birmingham to Welsh, transferred on May 8th; Elder Louis J. Hoggan, Portsmouth to Manchester, and Elder Richard M. Cowan, Manchester to Portsmouth, transferred on May 12th.

**Arrivals and Assignments:** The following missionaries arrived at Plymouth on May 13th, aboard the *George Washington*, for the British Mission; they have been thus assigned: Louis Wilbur Meadows, Murray, Utah, to the Birmingham District; Francis Vernon Rawson, Ogden, Utah, to the Norwich District; Kenneth Milton Wheelwright, Ogden, Utah, to the Scottish District.

**Doings in the Districts:** *Liverpool*—At a baptismal service held in Durham House, Liverpool, on Saturday, May 2nd, five persons were baptized by Elders A. Edward Anderson, Jr., Arnold D. White and Marlow V. Wootton. They were confirmed members of the Church by President Gordon B. Taylor, and Elders William D. Callister, Evan Arthur, Clifford L. Ashton and Paul B. Larsen.

*Sheffield*—A Sunday School Conference was held at Woodhouse on May 3rd. The children, in recitation and song, effectively presented the story of the Restoration. President Therald N. Jensen and Elder James C. Rawlinson attended.

A highly successful District M. I. A. social and dance was held in the Sheffield Chapel on May 9th, under the direction of Auxiliary Supervisor Horace C. Cherrington. A report was made showing the M. I. A. progress during the previous three-month period. After a short program of drama and music, the remainder of the evening was devoted to dancing and games. Unique decorations in green and gold added much to the occasion. Over 125 friends and members of the Church joined in the wholesome and uplifting recreation.

A Genealogical Social was held at Barnsley on April 25th. Group instruction was given during the first part of the evening, and the remainder of the evening was devoted to a program and games.

**Branch Conferences:** Of the Cirencester Branch, Bristol District, held on May 3rd. Members and friends enjoyed a program of songs and talks upon the "Restoration." Missionaries present were: President Glenn N. Hart, and Elders Lewis A. Phelps and Bert W. Bellamy.

Of the Plymouth Branch, Bristol District, held on May 10th. A short pageant was produced. Songs, recitations and speeches upon "Mother" comprised the special program. President Glenn N. Hart, and Elders Willard M. Yates and Rex A. Meeks attended.

Of the Clayton Branch, Leeds District, held on April 26th. Many friends and Saints enjoyed an original program carrying the Gospel message. A fine spirit prevailed. Attending were President Bernard P. Brockbank, and Elders Fay E. Bates, Wendell W. Taylor and Donald K. Ipson.

Of the Bradford Branch, Leeds District, held on May 3rd. In a special program for the first session, the Sunday School members showed the value of Sunday School teachings. The conference was animated with the spirit of happiness. The following traveling Elders were present: President Bernard P. Brockbank, and Elders William Bailey, Joseph D. McAllister and Elmo H. Lund.

Of the Batley Branch, Leeds District, held on May 10th. The local members supplied a well balanced program, testifying that God lives and that this latter-day work is divinely inspired. President Bernard P. Brockbank, and Elders Elmo H. Lund and Cyril Linford were present.

Of the Birkenhead Branch, Liverpool District, held on May 3rd. A Mother's Day program was given at the afternoon session. The program of the evening meeting was based upon the second century of the Church. Those present included President Gordon B. Taylor, and Elders Arnold D. White, Paul B. Larsen, Franklin J. Bradshaw and Evan Arthur.

Of the Manchester Branch, Manchester District, held on May 3rd. "Knowledge Demands Obedience" was the theme carried out in the evening session. A time of rejoicing was experienced by those attending. President Junius E. Driggs, and Elders Richard M. Cowan and Blayne J. Barton attended.

Of the Rochdale Branch, Manchester District, held on May 10th. The morning session was given over entirely to a special Mother's Day program. The theme of "Mother" was carried on into the other two sessions. The need of activity to keep up with the Church during its second century was stressed. The evening meeting was especially well attended, there being twenty-eight non-members among the large audience. The traveling missionaries present were President Junius E. Driggs, and Elders Marion L. Clawson and H. Randall Walker.

---

## DEATHS

**SPRING**—Sister Dorothy Annie Spring, of the South London Branch, London District, passed away on April 20th, at the age of twenty-seven years. Funeral services were held on April 24th, in the charge of Elder Myrthus W. Evans. Interment was at Banstead; Elder Frank J. Mozley dedicated the grave.

## HAVE FAITH IN GOD

HAVE faith in God! There is no chance controlling;  
 Supreme His throne, exalted evermore;  
 All power is His; and in the heights extolling  
 His sov'reign will, the worlds sing as they soar.  
 Ages to ages His dominions tell;  
 Have faith in God! He rules and all is well.

Have faith in God! No enemy prevailing  
 Can touch you with the least of all that harms;  
 Vain are their boasts and ever doomed to failing;  
 Beneath you are the everlasting arms.  
 Your cause is His and He will see it through;  
 Have faith in God! His armies march for you.

Have faith in God! His promises believing;  
 His promises of guidance to the end;  
 His promises of grace each day receiving;  
 His promises to be your steadfast Friend.  
 His promises are sure though skies may fall;  
 Have faith in God! His word is more than all.

Have faith in God! He loves you past your knowing;  
 And loves with gifts of love His love to prove;  
 Withholding nothing, more and more bestowing,  
 Till yours shall be as are the joys above.  
 His love is more than match for every test;  
 Have faith in God! His love assures the best.

Have faith in God! He has it all provided  
 In records of His own eternity;  
 The way for you and how you shall be guided,  
 And as 'tis written down 'twill surely be.  
 Your Heavenly Father made for you the choice;  
 Have faith in God! And evermore rejoice!

T. S. HUBERT.

---

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH  
 STREET, HANDSWORTH, BIRMINGHAM

---

### CONTENTS

The World's Need of Truth	... 337	Guidance	... .. 349
Editorial:		From the Mission Field	... .. 350
I See!	... .. 344	Poetry:	
May, 1831	... .. 348	Have Faith in God	... .. 352

---

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE  
 LIVERPOOL